



**A comfortable**  
**Sermon of Faith, in temp-**  
**tations and afflictions.**  
**Preached at S. Botolphes Wyth**  
**out Aldersgate in London, the .xv. of**  
**Febtuarve . 1573. By Maister**  
**V William Fulke, Doctor**  
**of Diuinitie.**  
**(†)**

**I. IOHN. 5. 4.**

¶ All that is borne of God, ouercommeth  
the world: and this is the victorie  
that ouercommeth the world,  
euen our fayth.  
**(\*)**

**Imprinted at London by**  
**John Wolfe, dwelling**  
**in little Brittain streete with-**  
**out Aldersgate. 1574.**  
**(::)**

*cy. 2551. 71*

*WHL p. 887.*

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¶ To the right worshipfull  
and godly Gentlewoman

Maistres Mary Harrys

Wydow.

(†)



Haue alwaies liked well (as you know) the plaine dealing of our friend Maister Fulke wyth the Scriptures of God, which is so much the more commendable in him, as he is berter able to make a shew in the perswasible wordes of mans wisedome, if he were disposed, For although he be ignorant of no kynde of learning, by which a man might set forth him selfe vnto the world, and vnderstandeth more straunge languages then a great number of our brethren: yet when he sheweth the testimony of God, he taketh not vpon hym to know any thing as saint Paule sayrh, but Iesus Christ, and him crucified. For by this foolishnes of preachyng the wyse- dome, power, and goodnes of God appeareth greatest, and woorketh most effectu-

A.ii.

ally

## The Preface.

ally in them that are the children of God. And therefore I maruail not, if you which haue heard hym and others that vse the same simplicitie in teaching, do couet ro heare them still, where as many are more desirous of variety to delight their itching eares, then carefull of sound doctrine, to conuert their synfull hartes. But where as you wer not onely content to haue heard this Sermon preached once at Saynt Botulphes without Aldersgate in London, but that you did instantly desire to haue the copy thereof, that you might reade it often: As it was godly for you to require it, so it was hard for me to obtayne it. For our friende wyll sooner be intreated to preach ten Sermons, then to wryte one. Neuerthelesse at the length by many perswasions hee was ouercome to put it in writing, so that I got the copy out of hys handes, which now I send vnto you, not doubting but you wyll vse it, both to the renuing of your own remembraunce, and



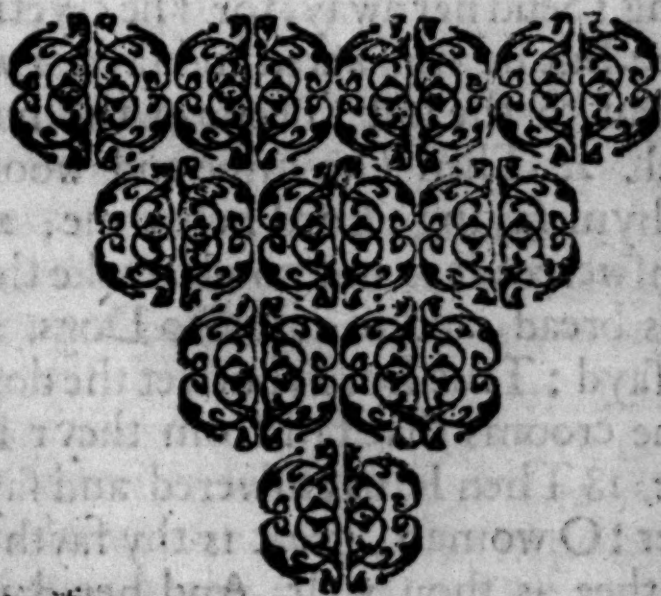
# The Preface.

to the profit of many others.

I neede not to adde any commendation of the matter, especially to you which knoweth it, and as to any others, I wysh them first to reade it, and then to iudge of it as they shal finde it. Thus I commit you to God.

(:.)

**Pours to commaund in  
the Lord. I. Y.**





**of A Sermon preached in S.  
Botolphes Church without Al-  
dergate in London, the.15. day of  
February. 1573. by Maister  
William Fulke Doctor  
of Deninitie.**

**Mathew. 15. 21.**

**¶ And Iesus departing from thēce, went aside  
into the partes of Tyre and Sydon. 22 And  
behold a certain woman which was a Cana-  
nite comming out of those quarters, cryed  
out vnto him saying : Haue mercy vpon me  
Lord thou sonne of Dauid, my daughter is  
pitiously tormented with a Diuell. 23 But  
he answered her not a word. And hys Dis-  
ciples came vnto hym, and besought hym,  
saying : Send her away, for she cryeth after  
vs. 24 But he aunswered and sayd, I was not  
sent but to the lost sheepe of the house of  
Israel. 25 Then she came and woorship-  
ped hym saying : Lord helpe me. 26 But  
he answered: It is not good to take the chil-  
drens bread, and to cast it to Dogs. 27 But  
she sayd : True Lord, but yet the dogs eate  
of the crooms that fall from theyr Lordes  
table. 18 Then Iesus answered and sayd vn-  
to her : O woman, great is thy fayth : Be it  
vnto thee as thou wylt. And her daughter  
was healed from the same houre.**

**This**

A comfortable Sermon of sayth,

**T**his part of scripture (beloued in our sauiour Christ) declareth how our sauiour Christ begā to shew some bright beames of his grace vnto the Gentyls. For although the ful time wer not yet come, that he should shew him selfe openly vnto the whole world, yet by this and such like examples he would geue some foretaste of his goodnes, which afterward should be offered vniuersally. Euen as the Sun befoze it ascende in the Moorning aboue the vpper face of the earth where we dwell, yet casteth vp some beames of hys lyght, wherby we know that he shal shortly arise: so our sauiour Christ, by stretching forth some fruit of hys grace vnto the heathen would geue good hope of that cōmon mercye, which shortly afterward was exhibited both to the Jewes and the Gentils indifferētly. Which thing is both profitable and comfortable for vs that are of the Gentils to consider, that we may know by what meanes & degrees the Gospel which is power of God to saluatiō, was brought vnto vs.

Ther is also set forth in this Gospel a wonderfull commendation of a most strong & inuincible faith in a woman that was a Cananite, to set forth the great infidelitye & ingratitude of the Jewes, y<sup>e</sup> wer the chosen people of God: y<sup>e</sup> by comparýng them together, we might



*The occasion  
of Ch: departure  
out of Ierusalem  
Galilee.*

A comfortable Sermon of fayth,  
might vnderstand how iustly the Iewes wer  
deprived of the promised redemption, which  
so disdainfully reiected it beyng offered, that  
the Heathē so willingly embraced whē they  
heard of it. Which thing also we may note in  
the occasion of his departure out of the land  
of Jewrye into the partes of Tyze & Sidon,  
which the Euangelist describeth to be this, in  
the begining of this chapter. The Scribes &  
Pharises that came frō Ierusalem, picked a  
quarel against him, because his disciples did  
eate w<sup>th</sup> vnwashed hands, wherby they trans-  
gressed the tradition of the Elders: our saui-  
our Chzist in defence of his disciples, chargeth  
y<sup>e</sup> Scribes & Pharises which wer so zealous  
to mayntaine their own ceremonies, y<sup>e</sup> they  
were careles to breake the cōmaundemēt of  
God. And so it cometh to passe alwaies, that  
they which are most earnest in vpholding &  
defending traditions & ceremonies inuented  
by man, are most forgetful in keping the cō-  
maundementes of God. But this is the iust  
iudgement of God against those y<sup>e</sup> inuent a  
new worship of their own bzaín: That first  
they lēse their labour, that so seeke to please  
God: & secondly that they are deprived of al  
right vnderstanding, because they haue presu-  
med to be wiser then God. And therfore our  
sauiour Chzist cōfuteeth them by the testimo-  
ny of



in temptacions and afflictions.

Eye of Esay, wher God complaineth that the  
hypocritical people came neare vnto him with  
their mouth, & honoured him with their lyps,  
but their hart was far frō him: And, in vaine  
do they worship me (sayth God) whyle they  
teach doctrines that are the pzecepts of men.  
Therefore I wil againe do a meruelous worke  
in this people euen a meruelous worke and a  
wonder: for the wisdom of their wyse men  
shal perish, and the vnderstanding of the pru-  
dent men shalbe hyd. And as the same Pro-  
phet thzeatneth in another place: Their eyes  
shall be blynded that they shall not see, theye  
eares stopped that they shall not heare, their  
harts made grosse y they shal not vnderstād,  
least they see with their eyes, and vnderstand  
with their hartes and be conuerted, and God  
should heale them. This got the hye Priests,  
Scribes & Pharises by multiplying their ce-  
remonies, & namely ablutions and washings,  
It is true that God in the law cōmaunded di-  
uers ablutions & washings, which did rather  
testify their vncleanes, the purge away their  
filthines: but they had added many others, as  
washing of cups & cruises, dishes & platters,  
brassen vessels and tables, & often washing of  
their hands befoze they did eate, & especialy if  
they had come from the market, they myght  
not eate befoze they had washed their hands,

Esay. 29.

Esay. 6.

Leuit. 15.  
Num. 19.

Mark. 7.

A comfortable Sermon of sayth,  
which thinges they obserued not as ciuyl cus-  
tomes, partaining to bodely cleantynes, but  
as religious ceremonies belōging to inward  
holynes: and therfore our sauour Christ doth  
so sharply reprove them. And least the simple  
minde of his Disciples & other the good tract-  
table people should haue any more scruple of  
conscience in such vayne outward obseruati-  
ons, he declareth that true holynes consisteth  
in no such matter: For that which entreth in  
to the mouth, defileth not the man, but those  
thynges that come out of the mouth, are they  
which defile a man. For such meates as are  
receiued into the mouth, they are caried into  
the stomacke, and from thence are cast into  
the draught, so they come not nere the soule  
and spirit of man: but those things that come  
out of the mouth (as euil deuises, whoredoms,  
adulteries, murders, theft, slaunders, false-  
witnes bearing, blasphemies, and such other)  
they come from the hart & soule of man, and  
therfore they polute a man in dede. Where-  
fore when the proud & disdainful Scribes and  
Pharisees were offended with his wordes, he  
willed his Disciples to let the alone as blind  
guides of the blind, & he him selfe departed fro  
them into the coasts of Tyre and Sydon. His  
purpose was according to the wil of his man-  
hood, as s. Mark declareth, to haue bene secret,  
and

Mark. 7.



in temptacions and afflictions.

Luke. 2.

and not openly knowe. For although he was appointed of God to be the light of y<sup>e</sup> Gentils, and the glozy of his people Israel: yet for as much as the due tyme was not yet come in which he shuld be shewed to y<sup>e</sup> Gentils before the resurrection, he was content in the person of the Mediator to keepe him self within the boundes of his calling: But he could not be hid altogether, because God had appointed thys woman of Canaan to synde hym out, which thing from Chyst by hys diuine knowledge could not be hidden. And here the wonderful secret of Gods iudgement is to be considered: while he walked openly in the land of Jewry amongst the chosen people to whom he was promised, & allured al men to come vnto him, he findeth but few (in comparison of the multitude y<sup>e</sup> withstood him) which regarded to be partakers of his grace which he offered: But so sone as he steppeth out of Jewry among the Gentiles, desirynge not to be knowen, he is found out by a woman, which in a maner compelleth him to bestow his grace vpon her when he denieth it. The circumstances being weighed and compared with them fro whom he came, doth set forth their blockish blindness and also marueilously comend her inuincible faith. They wer wise men, she was a simple woman: They were learned, she was igno-

W. y.

rant:



A comfortable Sermon of faith,

rant: they were Jewes, she was a Gentile: they were of the blessed seede of Abraham, she was of the cursed race of Canaan: they were of the chosen people of Israel, she was of the excommunicate & castout people of the Canaanites: they wer brought vp in the knowledge of God & his lawes, euen from their infancy, she was brought vp in the superstitions of idolatry: they were Doctors & teachers of Gods people, she had but smal knowledge, as one y was an Heathen womā, and therfore might not come into the congregation where Gods people were taught. Yet they reieted Christ when he was offered, she folowed Christ whē he departed from her: They were Infidels, she was faithfull, and endued with such faith as might be a shame to al the Israelites that began so long before her, & yet wer left so far behind her. For of her it might be said which our sauour Christ speaketh of the faith of the Centurion: Verely I haue not found such faith in Israel. The Centurion was an Heathen man, a Romane, a man of warre that came to subdue the slavish nation of y Jewes, yet God gaue him so great fayth, that he excelled euen the Israelites them selues. And surely if the circumstances of this poore womans faith be considered, it shal appeare far moze excellent then hys. And especially if we behold wyth what

Math. 8.

in temptations and afflictions.

What bitter temptations her faith was examined and tried, we shall playnly confesse how far it passed: for her faith was tried vnto the bittermost. And first wyth great and extreme aduersitie: for her Daughter was miserably tormented wyth a Deuyll.

Good Lord what a temptation was thys to her that was of the cursed stocke of the Cananites, which Gods people were commaunded utterly to destroy, & to make no leage or covenant with them: then hauing newly forsake the religion of her forefathers & people where she lyued, & lately receined the religion of the Jewes: What a great temptation (I say) was it to her, that her daughter should be possessed with the Deuil? She might either haue thought that she had made an euil change of her old religion, to be thus welcomed by the Deuil into a new religion: Or els, that God the autho<sup>r</sup> of this religion, would not accept her to be one of his worshippers, being a cursed Cananite, & therfore suffered the deuyll to haue such power ouer her daughter, as that he did unholy possesse her, and miserably torment her. For what aduersities that can be laid vpon a man or a woman this goeth nereft, to make them think they are out of the fauour of God, to behold that they are geuen ouer as it wer a pray into the Deuils possession. The losse of  
children



A comfortable Sermon of sayth,  
chilozen is one of the greatest griefs that can  
befal to louing Parents, but the death of chil-  
dzen may be counted an exceeding great bene-  
fit, in comparison of this, to see them possessed  
and tozned in peeces with Diuels. They that  
are dead, are out of payne, but they that are  
thus possessed, seeme to be in paines of hell, e-  
uen while they lyue. What might this poore  
woman think otherwise in this case, but that  
she had hell in her own house, when she had  
the Deuil tormenting her daughter at home,  
whom she loued best in the world.

We see therfore how she was tried, first by  
this temptation: And experience teacheth vs  
how many are offended & driuen backe wyth  
much lesse temptation then this. For if aduer-  
sity or affliction follow their new conuersion,  
they ware weary of their profession, & wish a-  
gaine for the mery world which they enioyed,  
and the pleasant life which they passed in ido-  
latry, superstition, and ignorance of God: or  
els through infirmity and weakenes of faith,  
they thinke that they are out of the fauour of  
God, that sendeth them such troubles, whych  
were wont to lyue in quiet. But this poore  
woman neither misliketh her profession, nor  
mistrusteth Gods mercye for this most gre-  
uous temptation: But contrarywise by force  
of faith ouercometh all difficulties. For wher



in temptations and afflictions.

as she was a Gentile, or as **S. Marke** calleth her a Greeke, which in the phrase of the scripture is all one, and that which is more, a Cananite, whose auncestors being driuen out of the land of promise, fled into Syrophoenicia, which country next adioyneth vnto Jewrye: yet al this did not let her, but that she was perswaded that the Messias of the Jewes pertayned also vnto her. And therefore vpon assurance of this sayth, she is bold to come vnto Christ, and to make humble request vnto him for the reliefe of her misery. **Mark. 7.**

But for asmuch as Christ had not yet preached among the Gentiles, & moreover had expressly commaunded his Apostles that they should not go into the way of the Gentiles, no not so much as into the Cities of the Samaritanes, which partly professed y<sup>e</sup> religiō of the Jewes: it may be maruelled vpon what confidence she came so boldly to our saviour Christ, & so importunately desired grace of him, y<sup>e</sup> she would haue no nay, vntyll she obtayned her request. We must needs acknowledge, y<sup>e</sup> as she was instructed in the law of God, so she tooke hold of the general promises of God set forth in the law and the Prophets, & in the Psalmes, on which her faith was so lyuely grounded, that nothing in the world was able to remoue her fro it. For as the hope of the promised redemption **Math. 10**  
**Luk. 24.**

A comfortable Sermon of faith,

tion was openly talked of among the Iewes,  
 so the promises of God concerning Christ  
 their Redeemer were commonly known a-  
 mong them, as: That all nations of the world  
 should be blessed in him: That whosoever cal-  
 leth vpon the name of the Lord, shall be saued:  
 That he shall deliuer the poore when he crieth,  
 the needy also, and him that hath no helpe: He  
 shall be merciful to the poore & needy, & shall  
 preserue the soules of the poore: He shall re-  
 deeme their soules from deceit & violence, and  
 deare shall their bloud be in his sight: That he  
 that putteth his trust in him, shall not be con-  
 founded. Upon these and such lyke generall  
 promises of God, contained in the old Testa-  
 ment, her faith was builded & founded so sted-  
 fastly, that no storme of temptation was able  
 to ouerthrow it. Which thing is very neces-  
 sary for vs to consider, that when our faith  
 shall be tried & examined, as this womans was,  
 we may know how to wythstand all the as-  
 saultes of most greuous temptacions, as she  
 did. That the trial of our faith, which is much  
 more precious then gold y<sup>e</sup> perisheth (though  
 it be tryed by fire) myght be found vnto our  
 prayse, honor & glory at the appearing of our  
 Lorde Iesus Christ. Let vs therefore make  
 much of the general promises of God, let vs  
 willingly embrace the, diligently wey them,  
 and

Genes. 12.  
 and, 8.  
 and, 12.

Ioel. 2. 32

Psal. 72.  
 12. 13. &

Esay. 28.

1. Pet. 1.



in temptacions and afflictions.

and dayly remember them: For in them our faith being grounded, it shal stand like a most sure bulwark & inuincible fortres against any thing y<sup>e</sup> shal assault our everlasting saluatiō.

Upon this boldnes & confidence this wretched woman commeth vnto Christ. For thus her sayth concludeth: Seyng all nations of the world shalbe blessed in him, the very Cananites are not excluded. For although the Cananites wer once cursed of God aboue al other natiōs, yet by this blessed seed al curse should be taken away, seing he is not restrained to one nation moze then another, but is the cōmon blessing vnto al nations. And seing he shal heare the poze that cry vnto him, & succour the needy that hath none other helper, he must heare me also being so poze a creature & helples that crieth vnto him. And for as much as whosoever putteth his trust in him, shal not be confounded, he cānot refuse my humble request, y<sup>e</sup> repose my whole trust and confidence in him. Wherefore she is bold with open mouth to cry out vnto him: O lord thou Sonne of David, haue mercy vpon me.

These words are diligently to be considered: first that through confidence of sayth, although he do not cal vnto her, yet she cryeth after him, And the vehemency of her request is expessed by the word of crying, y<sup>e</sup> she doth

C. J.

not

A comfortable Sermon of fayth,

not speake vnto him, but with opē mouth she cryeth vnto him. For a strong faith sendeth forth earnest requestes, as a feeble faith uttereth cold & forsmall praier. And concerning the forme of her petitiō, it declareth that her faith was not a conceued fantasy of her own braine, but an assured perswasion out of the word of God. For seing y<sup>e</sup> Messias was promised to be the sonne of Dauid, & that at felicity was promised in y<sup>e</sup> kingdome of Dauid, according to the holy oracles of God, she calleth Christ the sonne of Dauid. For she had

2. Sam. 17 learned y<sup>e</sup> God said of Messias, figured in the person of Salomon, which was the sonne of

1. Cro. 22. Dauid: I wyl be his father, and he shall be my sonne. She had heard the prophecy of Esay, y<sup>e</sup>

Esay. 11. God promised that out of the old withered stump of Isay the father of Dauid, a rod should come forth, & a grasse should grow out of his rootes: the spirit of y<sup>e</sup> Lord shal rest vpon him: the spirit of knowledge & vnderstandyng. &c. And that which Jeremy writeth of the righteous braunch that God would raise vp vnto

Iere. 23. Dauid, which king should raigne and execute  
and. 33. iudgement, whose name should be, The Lord our righteousness: Upon these or such like places of Scripture her faith was grounded, by which she had learned to cal him the sōne of Dauid. Wherby she declared y<sup>e</sup> she acknowledged



in temptacions and afflictions.

Iedged him to be the same which was described & set forth in the scriptures, & that she looked to obtain at his hands those things which were promised of him in the scriptures. In which it was promised y he should heare the cry of the poore when thei made their humble supplication to hym: that he should succour y afflicted, who had none to help them: that he should take vpon him al our infirmities, and beare all our diseases: that he should preach sight to the blynde, lyms to the lame, lyfe to the dead, & deliuerance to al that ar afflicted.

Esay, 32.

Math. 8.

Luke. 4.

Math. 11.

This request of hers therfore, being in the compasse of those thinges which wer promised to be graunted by him, she is bold to call & cry vnto him, saying: O Lord, thou sonne of David, haue mercy vpon me, my daughter is miserably tormented with a diuel. And note y she desireth hym to bee mercyfull vnto her, wher as her sute chiefly cōcerned her daughter. For not onely the naturall loue of her daughter made her to accompt y miseries of her childe to be her own grieve, but also she acknowledgeth that God in plaging of her daughter, plageth the mother also, & therfore she desireth Christ to haue mercy, pity & compassion of her self, as wel as of her daughter. And further note, y she challengeth nothing by desert, merit, or worthynes, but onely of

C. y.

mercy,

A comfortable Sermon of fayth,  
mercy, pity, and compassion, saying: Haue  
mercy vpon me Lord, thou sonne of Dauid.

Hetherto ye haue heard how her faith was  
firmly fastned vpon the promises of God, and  
that she endured y<sup>e</sup> trial of a mighty & strong  
temptatiō, her daughter being possessed with  
the Deuil, which was so far of that it could  
ouerthrow her fayth, that rather it was an  
occaiō wherby her faith was shewed to be  
most inuincible, & set forth for one of the chea-  
rest examples of the greatest fayth that euer  
was in the world. But ther remain yet more  
greuous temptacions, wherby her faith was  
ten times more vehemently assaulted then  
euer it was before. For it foloweth in y<sup>e</sup> text:  
2 And he answered her not a word. This was a  
maruelous sore temptation, that he in whom  
her whole trust was reposed, is so far of from  
graunting her petition, that he seemeth to dis-  
dayne to make answer to her request. That  
he which calleth & allureth vnto him al other,  
refuseth so much as to speake to her. That he  
which offereth his helpe to them that seeke it  
not, wyl not heare her humble sute that doth  
so earnestly craue it. What might she think  
but that all her labour was lost, all her hope  
was in vaine, & al that euer she heard of him  
was vnttrue. Is this he that is so curteous &  
gentle to all them that require his helpe? Is  
this



in temptacions and afflictions  
this he that made a general proclamation say-  
ing: Come vnto me all ye that labour, and are  
laden, and I wyl refresh you? Is this he that  
neuer denied his gracious fauour to any y<sup>e</sup> de-  
sired the same? The other temptation by the  
miserye of her daughter was very great, but  
this trial by the silence of Christ, in whō one-  
ly she hoped for helpe, was much greater.

And by this temptation also God trieth his  
seruants, that he doth not onely send them af-  
fliction and misery to molest them, but often  
times also when they pray for helpe & deliue-  
rance, he seemeth both deafe & dombe, for as  
though he heard not their prayers he maketh  
no answer, but suffereth them to continue stil  
in misery: notwithstanding that he hath pro-  
mised to heare their prayers when they call  
vnto him out of their troubles. And not thys  
onely, but as he dealeth here with this womā  
whom he disdaineth to answer, so he seemeth  
not onely to refuse their praiers, but also in  
steede of helpe which they pray for, he sendeth  
them greater troubles, agaynst which they  
pray. We see how often the Prophet in the  
Psalmes complayneth that God is deafe or  
dombe, & he heareth not his seruantes which  
pray vnto him. So he encreased the calami-  
ties of the Israelites vnder Pharaο, frō that  
time that Moyses and Aaron had put them to  
some

Psal. 22.  
10. & 13  
Iob. 30.  
Exod. 5.

A comfortable Sermon of faith,

some comfort of deliuerance. So thys poore woman no doubt reioyced not a litle, whē she heard that Christ was come into those quarters: but when she commeth vnto him, whom she was glad that she had found, she findeth no comfort at al in him, but great discouragement & discomfort, if any thing could discourage a strong & lyuely faith. We see therfore what a strong temptacion her faith endured.

But it is maruel how she could retain such constancie of faith, when he that is the onely Authoꝝ and finisher of our faith, euen Jesus Christ, disdayneth to speake to her, in whose woꝝd all our hope and trust consisteth. But here we must vnderstand that Christ by this his silence did not reiect her sute, but rather inflamed her with greater seruency to continue the same. For although he suppressed his audible voyce for a tyme, yet in tyme of thys silence he spake vnto her by two most effectual all kindes of speaking: First, by his general promises contayned in the Scripture, which sounded so lowd continually in y<sup>e</sup> eares of her hart, that by them she was assured y<sup>e</sup> Christ called her vnto him, although by his tēporal and particuler silence he seemed to reiect her from hym. Secondly, although he spake no woꝝd with his toug, yet by his spirit he spake continually to her soule, setting & sealyng the truth

Hebr. 12.

ch. in his  
silence y<sup>t</sup>  
spake effec-  
tually to her  
2 wayes.



in tempracions and afflictions.

truth of Gods promises so stedfastly in her hart, that she knew it was vnpossible for her to mysse of hys grace at the length, although for the tyme she seemed to be refused of hym. And so vndoubtedly almighty God dealeth often times euen with his best beloued childre, when he differreth y<sup>e</sup> answer of their request for a time, so y<sup>e</sup> he seemeth to hold his peace, notwithstanding that he hath promised to answer the when they pray. In which perplexitie they must remember, that how so euer he seemeth to keepe silence by not graunting their request, yet he speaketh to them continually in his promises contained in hys holy word, by which they must be assured that God wyl be mercyfull vnto them, albeit that he withhold his promised help for a season. So Christ at one time speaketh and holdeth his peace, not to extinguishe the faith of this Cananite, but rather to enflame her earnest affection in praier, which thing we see toke effect in her.

When if so smal light of knowledge as was possible to be in her, according to the state of the tyme, & her owne condition wrought such constancie of sayth: if so litle seede of doctrine brought forth suche abundant fruit: what shame is it for vs in so cleare light of the gospel, not to see with y<sup>e</sup> eyes of our faith the vnmoueable & vnchaungeable truth & certainty <sup>1, Pet. 1.</sup>  
of

A comfortable Sermon of fayth,  
of Gods promises, and hauing receiued such  
aboundance of the immortall seede, to bryng  
forth so small fruit, that we are discouraged to  
continue our prayers, if we finde not present  
helpe as soone as we begyn to pray? And that  
we doubt in our hartes of the truth of Gods  
promises, because we see not the execution &  
fulfilling of them, euen at suche tyme as we  
would appoynt our selues. Not remembryng  
that he which hath promised to heare vs whe  
we pray, hath commaunded vs to be importu-  
nate in praier. And hath set befoze vs the sam-  
ple of the poore wydow to be followed, which  
hauing a matter to be heard befoze a wicked  
Judge, that feared neither God nor man, yet  
at the length obtayned iustice at hys handes  
throughe her importunity. And shall not God  
much rather deliuer hys Elect that cry vnto  
him day and night, whom he hath promised to  
heare & helpe? If therfoze we be not heard at  
the first, we must not therfoze geue ouer pray-  
yng, but rather increase in study and zeale of  
praier, knowing y it is Gods pleasure in such  
a case to bee overcome by importunate sute.  
If the thing we pray for be with in the com-  
passe of those thinges which he hath promised  
to graunt, he can no more deny our request, the  
he can deny him self, if we continue in praier.  
But flesh & blood wyl here obiect to weaken  
our



in temptations and afflictions.

our faith: what comfort haue I to pray, when I shal be heard I cannot tel when: For I haue prayed long, & finde no release of my troubles but rather increase, & while he differreth his helpe (I know not for what cause so long) in the meane time I shall perish. I were better therfore to see if I can finde any comfort els wher, for none I find in him. For answer we must consider thus much, that if we looke to obtain any helpe at Gods hands by our prayers, we must geue God this honour, that he knoweth better thē we our selues, both what is mete for vs, & also at what time it is best to bestow it vpon vs. For he which knoweth all things, knoweth when it is most conuenient both for his glory, & for our profit, to graunt vs that which we pray for. And ther is no loving childe of God (if these two might be separated) but would preferre the glory of God before his own profit. And ther is no wise mā that will take vpon him to know better whē his profit is to be procured, then God who is the onely wisdom him self. But seeing these two things are alway linked together, namely the glory of God & our saluation, we neede no more to doubt that God wyll be lesse careful for our saluatiō, then he is zealous for his own glory. Therefore it is a vaine obiection, & supposeth a mere impossibility, that we shuld

D.J.

perish

A comfortable Sermon of fayth,  
perish befoze he send his deliuerace. For God  
can no more forget our deliuerance in due  
time, then he can deface his own glozy.

And touching the meane tyme in which he  
suffereth vs to be afflicted, that all shall turne  
to our euerlasting cōfort, for thereby he trieth  
our faith, patience, obedience, and other ver-  
tues. And the tryall of our fayth, as **S. Peter**  
**1. Pet. 1.** saith, beyng much more pzeious then golde  
which is tried in the fire & yet perisheth, shall  
be found to our pzaise, honour & glozy, at the  
appearing of our Lord Jesus Christ. And lest  
we should doubt to faint in troubles, we are  
**1. Cor. 10.** taught that God is faythful, & wyll not suffer  
vs to be tempted aboue our strength, but in al  
perplexities & most desperate cases wil open  
a way howe we shall auoide them. For as he  
sendeth vs affliction and temptation with the  
one hand, so he wil send vs strength and com-  
fort with the other hand. And this was liuely  
figured in the wrestlyng of God wyth Jacob:  
**Genes. 23.** where the Lord by wrestling & struing wyth  
him, seemed to fight with him with one hand,  
and by geuing him strength not onely to abide  
temptacions & afflictions, but also to pzeuaile  
and to ouercome them, he declared that he did  
sustayne him with the other hand.

Let vs not therfore be discomforted if God  
him selfe seeme to wrestle wyth vs, & to fight  
against



in temptacions and afflictions.

Against vs by sending vs great troubles and temptacions, for hys purpose is in thys most noble combate, both to geue vs strength to overcome, and also the prayse of the victoꝝ, as S. Peter testifieth in the place euen now alledged. Such a noble champion was this simple woman, that by fayth contended euen wyth Christ him selfe, and in the end obtayned the victoꝝ. Declaring therby, that although she wer a cursed Cananite according to the flesh, yet she was a true Israelite by fayth, whych preuailed euen with God him selfe. Such & so wonderful are the works of God, y when al the gloꝝ of our saluatiō is properly his own, yet he vouchsafeth to geue vs such strength of faith, that therby we are receiued into part of that praise which is due vnto him, but yet so y al the gloꝝ redoundeth againe from vs vnto him onely, to whom properly it belongeth.

Well, hetherto we haue heard y our sauiour Christ refused to speake one word wyth hys mouth, & yet inwardly he spake by his spirite to her mynde: It followeth now in the text, 3  
That his Disciples came vnto him & besought him saying; Send her away, for she crieth after vs. Here his Disciples do not intreate hym to shew her any fauour, but onely to dispatch her either one way or other, because she made such a bawling and crying after them, y they

remained

D.ij.

were

A comfortable Sermon of fayth,  
were ashamed to heare her. And herein as in  
many other thinges reuealed in the history of  
the Gospell, they take vpon them to be wyser  
thē their Maister. For if he had thought it cō-  
uenient, he would haue dispatched her sooner,  
for he heard her importunate outcries as wel  
as they, but hee respected another matter,  
which they could not conceiue. It were best  
therfore for men to let God alone in hys owne  
affaires, & not to presume to geue him counsel  
what he hath to doe, but rather to looke what  
he cōmaundeth them to do, & therein to occupy  
their heads & their hands. But such curiosity  
raigneth in many mens minds, that they had  
rather take vpon them to teach God how hee  
should gouerne the world, then submit them-  
selues quietly to obey his cōmaundements.

But the Papists are here to be pytied, that  
for lacke of better arguments to proue the in-  
uocation of Sayntes, are fayne to abuse this  
place of y<sup>e</sup> Apostels request, to haue this wo-  
man dispatched: But alas w<sup>th</sup> what colour or  
likelyhood of reason? For first this womā de-  
sireth none of them all to be her spokesman,  
but crieth vnto the Maister him self: O Lord  
thou sonne of Dauid, haue mercy vpon me.  
Secondly, they make no intercession for her,  
but onely desire that she might be sent away,  
because she troubled them. But whether she  
obtained



in temptacions and afflictions.

obtained her request or no, al was one to the,  
so they might be rid of the exclamation & out-  
cry that she made after them, to cause all the  
worlde to wonder at them. Thirdly, Christ  
graunteth nothing at their request, but rather  
flatly denieth y<sup>e</sup> he wyl haue any thing to do  
with her. Fourthly, if she had prayed to them,  
and they made intercession for her, & obtained  
their desire: yet there is great difference be-  
twene praying to them that are dead, & pray-  
ing to them that be alque. And therefore it  
is maruel what they meane to gather an ar-  
gument for the inuocation of dead Sayntes  
out of this place, where neither the woman  
praieth to the Apostles, nor the Apostles pray  
for her, nor Christ graunteth any thing at their  
request, & beside all this, the Apostles wer not  
dead, but alque. They should haue smal com-  
fort I trow in this example: yet such for all  
the worlde be the rest of their argumētts. The  
virgin Mary prayed for the Bridegrome whē  
she sayd, They haue no wync: If this was a  
request, what was her answer? woman what  
haue I to do wyth thee? But aboue the rest  
they haue one notable example of the ryche  
man, that being in y<sup>e</sup> tormēts of hel, prayed  
vnto Abraham. No doubt a worthy example  
for vs to folow, that of a damned spirit in hel  
we must learn to make our prayers to saynts

Iohn. 7.

Luke. 1

in

**A comfortable Sermon of faith,**

**In heauen. By such authority the doctrine of Denils may wel be established: but the children of God are taught an other forme of prayer by their heauenlye Scholemaister. But what remedy found the rich man by praying to Abraham, that we might be encouraged by his example to pray to Saints? He made two requests, & neither of them both was graunted. Alas what comfort should any man take by these examples to pray to dead Saintes: & yet these be the best reasons they haue out of the scripture. Sure it is a pityfull case, that men wyl leaue God, who hath commaunded vs to call vpon him, & promised to heare vs, to call vpon dead men, to whom we haue no commaundement, nor example of any godly person to pray, neyther haue they made any promise: neyther if they had made any promise, were they able to performe it.**

**Psal. 50.**

**But let vs leaue the Papistes wyth their woful argumentes, & returne to the Apostels in their request made vnto Christ: Dismiss her (say they) for she cryeth after vs. By these words we may easely perceiue how importunately she continued her sute, although he held his peace, and answered her not one word: for styl she cried & was nothing discouraged, whereby we see that this first repulse did so litle diminish her desire, that it kindled it moze**



in tempracions and afflictions.

it more & more. And so doth God often tymes in suspending & differring the answer & effect of our prayers, prouoke vs most earnestly to pray: both that we may know of whom we haue receyued a benefit, & that we may the more esteeme it when we haue it, & so render woorthy thanks to him that is the authoꝛ of it. For such is our malignitie, that if we be preuented with Gods benefites (as often times we are) or els obtaine them immediatly vpon our request, we forget that we receiued them of God, & so become vnthankfull foꝛ the. Also we do not greatly esteeme those things which we haue not long wanted, noꝛ much desired, wherby, as foꝛ smal benefites & not great gifts we render slender thanks to God. Therfoꝛe God in great wisdom pꝛolongeth some times the perfoꝛmāce of his promised benefites, that men myght acknowledge of whom they obtayn them, woꝛthely esteeme them, thankfully receiue them, and profitably employ them.

But now let vs see what answer our sauiour Christ maketh to the request of hys Disciples: I am not sent (sayth he) but vnto the lost shepe of the house of Israel. An vncomfoꝛtable answer doubtles to the poꝛe woman, wherby he pꝛonoũceth that he hath no cōmission of God to do any thing foꝛ her, in as much as his vocatiō extended onely to y<sup>e</sup> Israelits,

and

**A comfortable Sermon of sayth,**

and she was one of the Gentiles and a Canaanite. It was a great temptation vnto her befoze, that he in whom all health is promised, & which willingly offered him selfe to al other, and by his comfortable voyce dyd call al that are oppressed vnto him, kept silence to her alone: & being so earnestly entreated to extend his fauour toward her, yet answereth not one woꝛd: but it is ten times greater, that now when he is vrged by his Disciples to speake, he seemeth to put her out of al hope and comfort, because he was not sent but to the lost sheepe of the house of Israel, of which number she was none, & therfoze might not looke for any fauour at his hands. And this answer which he maketh, was not a pretended answer to serue for the tyme, but it was most true in deede. For although he was not sent onely to the Jewes, yet was he sent first vnto the Jewes: and that wall of seperation which deuided the Jewes from the Gentiles, was not broken down befoze the resurrection of Christ. And therfoze in the tenth of this Gospel he forbade his Disciples to go into the way of the Gentiles, or the cities of the Samaritanes: but go rather (saith he) vnto the lost sheepe of the house of Israel: Euen so he sayth now truly, I am not sent, but vnto the lost sheepe of the house of Israel,

**First**

**Ephes. 2.**

**Math. 10**



in temptations and afflictions.

First therefore let vs consider the sence of these wordes, & after ward the wayght of the temptacion. Wherefore that he sayth, he was not sent, he meaneth not that he was not sent at all, but that as yet it pertained not to his vocation to call the Gentiles, but the Jewes onely. For that he was also sent vnto the Gentiles, appeareth plainly by the word of God in the Prophet Esay, where the Lord speaketh vnto our sauour Christ in the person of a Mediator: It is a small thing that thou shouldest be my seruant to rayse vp the tribes of Iacob and to restore the desolations of Israel: I wyll also geue thee for a lyght vnto the Gentyles, that thou mayest be my saluatiō vnto the endes of the world. Wherunto the Prophet Simeon agreeth in his Canticle saying: Mine eyes haue seene thy saluation, which thou hast prepared before the face of all people, to be a lyght to lyghten the Gentiles, and to be the glory of thy people Israel. These wordes of his therefore must be vnderstood of that present time in which he spake them. For as then he was not sent vnto the Gentiles, but vnto the lost sheepe onely of the house of Israel.

By the lost sheepe of the house of Israel, he meaneth not the elect onely, but all the whole nation of the Jewes, with whom God made the couenaunt, & vnto whom the redemption

E. j.

was

Esay. 49.  
v. 6.

Luke. 2. 32

A comfortable Sermon of sayth,  
 was promised, for vnto the all it was first of-  
 fered: which because it was of them refused,  
 it was after ward made comon vnto the Gen-  
 tiles. For our sauiour Christ acknowledgeth  
 a lytle before hys passion, that he hath other  
 sheepe which wer not of the Jewish fold, whō  
 he must bryng home, that there may be one  
 fold, as there is but one Pastor. And in that  
 most earnest and hartie praier which he made  
 immediately before his death, wherin he com-  
 mendeth to God the preservation of his Dis-  
 ciples, whom he sent to conuert the whole  
 world, he prayeth generally for hys whole  
 Church, collected both of the Jewes and the  
 Gentiles, saying: I pray not onely for these,  
 but for al the that shall beleue in me through  
 their preaching, that they all may be one, euen  
 as thou father art in me, and I in thee, that they  
 also may bee one in vs, that the world maye  
 know that thou hast sent me. So that the Is-  
 raelites haue now no priuiledge nor preroga-  
 tiue aboue the Gentiles. For in Christ Iesu  
 ther is neither Jew nor Gentile, for Christ is  
 now as common vnto the Gentiles, as before  
 he was proper vnto the Jewes. When sayng  
 we be grafted into the body of Israel, this say-  
 ing is as comfortable to vs, as it was uncom-  
 fortable to this poore woman. For Christ can  
 now make no more excuse by his vocation, for  
 we

Iohn. 10.  
 v. 16.

Ioh. 17.  
 v. 20.

Galat. 3.  
 v. 28.



in temptacions and afflictions.

We are al the Israel of God, though sometimes we were Gentils, now we are Citizens with the Saintes, & of the household of God, though sometime we wer Straungers from the commonwealth of Israel, & fozeners from the covenants of promise. But this especially is worthy to be considered, y<sup>e</sup> Christ calleth them the lost sheepe vnto whom he was sent: In which saying we haue two thynges to be obserued: first, that we must acknowledge that we are al lost, o<sup>r</sup> els Christ hath nothing to do with vs. We must euery one confes with the Psalmist, y<sup>e</sup> I haue wandred like a lost sheepe. O seeke thou thy seruau<sup>n</sup>t. They therefore that are p<sup>r</sup>oud in opinion of their owne good wo<sup>r</sup>kes, & thinke to be saued by their deserts, are not fo<sup>r</sup> Christ to medle w<sup>th</sup> al: fo<sup>r</sup> he is sent but vnto the lost sheepe of the house of Israel, o<sup>r</sup> as he sayd vnto the Pharises: The whole haue no neede of the Phisition, but the sicke. First therfore we must acknowledge that we are altogether cast away, & that we haue no mo<sup>r</sup>e wy<sup>t</sup> no<sup>r</sup> power to returne o<sup>r</sup> saue our selues, then hath a sheepe that is wandring in the wildernes among the Wolues, Beares, & Lyons. Secondly, if we confesse & finde our selues to be such, then are we here comforted, y<sup>e</sup> Christ is properly appointed of God to saue the lost sheepe of the house of Israel, like as he

*Psalm. 119.*

*Eph. 2.  
v. 12. 19.*

*Ps. 119. 176*

*Math. 9.*

*1 Cor. 1.  
mat. 9. 12*

*C. y.*

*saith*

A comfortable Sermon of sayth,

Math. 18.

sayth in another place : The sonne of man is come to saue that which was lost . And in S. Lukes Gospell, concerning the conuersion of

Luk 19. 10.

Zacharys : The sonne of man is come to seeke and to saue that which was lost . Therefore it ought to be no discomfort vnto vs to confesse y<sup>e</sup> we are vtterly lost , sayng therby we are assured that we appertaine vnto Christ , who came of purpose to seeke & to saue that which was lost . O the wonderfull wisdom, power and mercy of God, shewed vs in Christ that euen then when we feele our selues lost , we are found : when we see our selues destroyed, we are saued : when we heare our selues condemned, we are iustified , onely in beleuyng these wordes : The sonne of man is come , to saue that which was lost . Let vs therefore w<sup>th</sup> inuincible courage of sayth take hold of these general promises of God, and apply them vnto our selues , as this poore woman did , & we shall finde it to bee true which our Saviour Christ sayth vnto vs : There is nothing impossible vnto hym that beleueth.

Math. 17.

Mark. 9.

&c. 11.

Let vs now consider the waight of this temptation , how heauy it was for the woman to beare this answer : that where as she dyd repose her whole confidence in him, he affirmed that he hath nothyng to do with her , because he was not sent, but vnto y<sup>e</sup> lost sheepe of the house



in temptacions and afflictions,  
house of Israel. Of all other temptacions it is  
the sorest, when the word of God seemeth to be  
contrary to our hope. As when God commaun-  
ded Abraham to kil his sonne Isaac, in whom  
his hope was that the promise should be ful-  
filled, as God him selfe had said: In Isaac I hal  
thy seede be called, and my couenant wil I esta-  
blish with Isaac. After the same maner it is  
here with this poore Cananite, for even by  
the word of Christ, in whom she trusted for  
grace, according to the promises of God con-  
cerning him, she is excluded from grace, because  
she is a Gentile, and none of the lost sheepe of  
the house of Israel, to whom onely, and not to  
the Gentiles at that time he was sent to offer  
grace. What could be said moze to discourage  
her, then to tel her that the promised redemp-  
tion pertayned not vnto her? Agayne, who  
could haue bene chosen out of al the world, to  
put her so much out of comfort, as Christ him  
selfe? For if an Angell or an Archangell had  
come from heauen, & told her that Christ would  
not accept her petition, & bestow his grace vpon  
her, she might easely haue ricted him, be-  
cause her faith was groundd vpon the word  
of God, agaynst which if anye Angell should  
speake, we may hold him accursed. But when  
the sonne of God him selfe, even the promised  
Messias, in hys own person, and by hys own  
word,

Gene. 22. 2

Gene. 21. 1

Gene. 17.

A comfortable Sermon of faith,

word, which is the same truth in which the Oracles of the Prophets were delivered, when he himself refuseth her request, & denieth his grace to her, how can she retain any hope, but that her faith is quite overcome, & all comfort taken away from her? And yet so mighty and strong was the fortress of her faith, that this most bitter assault prevailed not to overthrow it. For as though she had felt no discomfort at all by this his answer, she approacheth nere unto him, & falling downe before him, she continueth her humble sute, saying: Lord help me.

And here we may see how much true faith differeth from proude presumption: yea, we may plainly perceiue that true faith is alway ioyned with great humility. The Papists call the assured confidence in Gods mercy, by the odious name of presumption, but rather we may iustly call it proud perswasion that they haue of their own merites and deserts, by the right name of presumption. For who so trusteth most in god, hath least opiniõ of his own worthynes: as we may plainly see in this example of the Cananitish woman, who as she had most certayne perswasion & assurance of helpe in the mercy of God, so had she no presumption at all in her own worthines. And she declareth plainly by her humble submission: Therefore she falleth downe at his feete,  
most



in tempracions and afflictions.

most lowly beseeching him to be good vnto her  
& to succour her. Wherby she testifieth y she  
requireth nothing of dutye, in respect of her  
own worthines, but onely of fauour & mercy,  
in respect of Gods promises. To be therfore  
vnto the papists y cal true humility presump-  
tion, & contrariwise pride they terme humility.

But here we may wel doubt how the faith  
of this woman should be so highly comended,  
when it seemeth to presume against the word  
of God, wher as true faith is alway grouded  
vpon the word of God. And secondly, seing al  
y promises of God are Yea & Amen in Christ,  
and he stedfast & established in Christ onely;  
when she heareth by Christes own mouth, y  
the promised redemption pertayneth not to  
her, how can she continue her confidence in  
him? I answer, that first her faith was grou-  
ded vpon the word of God, which because she  
knewe most certainlye to bee an vndoubted  
truth, she wyl not be brought from that by a-  
ny thing that may seeme contrary vnto it. And  
what so euer she heareth of Christ, although  
she do acknowledge it to be true, yet she is per-  
swaded that it is so true, that it taketh not a-  
way the truth of Gods former promises. And  
seing Gods general promises did appertayne  
to her y did beleue them, she retaineth hope a-  
gainst al hope. And as Abraham beleued that  
God

2. Cor. 1. 20.  
Ephes. 2.

A comfortable Sermon of fayth,

God would rayse by Isaac from death to lyfe to fulfil his promise, & therfore doubted not to obey the commaundement of God in sacrificing hym: so thys woman doubted not, but God must nedes finde a meane wherby his promises might be verified to her, howsoever Christ was not sent but to the lost shepe of the house of Israel. And therfore as she doth not reason nor dispute agaynst the word of God, so she doth styll simply continue her sute, and saith: Lord helpe me. Which importeth as much as if she had sayd: Although thou art not sent to offer thy grace vnto the Gentils, but vnto the Jewes onely, yet in as much as God hath promised, that whosoever putteth his trust in thee, shal not be confounded, and I am one of those that put my trust in thee, thou canst not send me away confounded, and therfore help me. For Gods promise must nedes be true.

Let vs learne here so firmly to hold the general principles of our saluation, y we admyt nothing that may seme contrary vnto them. For of this we may be assured, that howsoever any thing may seme contrary vnto them, yet fro god procedeth nothing either in word or dede that is contrary vnto them. And as for all the creatures of y world beside, if they should oppose & set them selues agaynst them, they are not able to preuaile. Wherfore saint  
Paul



in temptations and afflictions.

Paule saith with great confidence: I am per- Rom. 8.  
swaded that neyther death nor lyfe, neyther <sup>v 30 39</sup>  
Angels nor principalities, nor powers, nor  
thinges present, nor thinges to come, neyther  
heighth nor depth, nor any creature can seperate  
vs from the loue of God which is in Christ Iesus  
our Lord. For if God bee on our side, who can  
be against vs: or if any be agaynst vs, how  
can they be able to hurt vs: But if God him  
self seeme to be against vs, who haue we then  
to comfort vs: For the iustice of God pronou-  
ceth damnation to all that transgres his law.  
But for asmuch as God of his infinite mercy  
hath promised saluatiō to al penitent sinners,  
he hath found a meane by which both hys iu-  
stice is satisfied, & yet no penitent sinner that  
beleueth his promise shalbe damned.

This onely meane is Christ our Saviour,  
who by his obedience hath thzoughly satisfied  
for all our disobedience and transgression, as  
many as beleue to haue remission of our syns  
by hym. Seyng therfore we haue not onely  
the general promises of God contained in the  
old Testament, but also the ful execution, per-  
formance & establishment of them in Christ:  
what shame is it for vs, to be found inferiour  
in faith to his Cananitish woman, which had  
no moze but the first: wherunto neuertheles  
she cleaued so fast, y by no meanes she would

f. j.

be

A comfortable Sermon of fayth,  
be drawn from them. And surely even the  
very generall promises of God are sufficient  
that our fayth being builded vpon them, shuld  
neuer be remoued. For by them God hath so  
bound him self vnto vs, that by no meanes he  
can reuoke his promised saluation. And yet  
for more confirmation, and to take away all  
scruple of doubt and wauering, as the Apostle  
saith to the Heb2ues, he hath established them  
with an othe, that by two thinges immutable  
(in which it is impossible that God shuld lye)  
we might haue consolation & comfort, as ma-  
ny as flee for refuge to take hold of the hope  
that is propounded and set forth vnto vs.

Wherefore the ancker of our fayth hath two  
most vnchaungeable holdes, namely the pro-  
mise of God, and the othe of God: In both  
which it is impossible that God shuld lye. For  
as it is impossible that God shoulde lye whē he  
simply affirmeth: so is it more impossible (if  
there may be degrees in impossibilities) that  
God shoulde lye when he swareth. And as it  
is impossible y God shuld lye or be forsworn:  
so is it impossible that anye man or woman,  
which taketh hold of Gods promises by fayth,  
shoulde mysse the performance of them, what-  
soeuer seemeth to be lets or impediments vn-  
to them. For ther can be no let or impedimēt  
so great, as shoulde be able to compell God to  
lying



in temptacions and afflictions.

lying or periury, which be as great impossibilities as can be thought of. For if the generall or vniuersall promises of God should not be graunted to any one person that embraceth them by faith, God should be no more true of his word & his othe, which is as impossible as that God should be no more God. For example, saying God hath sayd: whosoever calleth vpon the name of the Lord, shall be saued, if I were wretch embracing this promise of God by sayth, doe call vpon the name of the Lord, whatsoeuer lets or impediments be in the way, it is impossible but that I shall be saued. Wherefore if all the Angels in heauen shuld tel me on their own credite, or as it wer by Gods commaundement, that I should be damned, I must hold them all accursed, rather then to graunt that God should be a lyer or periured person. And for asmuch as Christ hath sayd: whosoever beleueth and is baptised shall be saued, if I being baptised into the name of Christ, repose my whole trust & confidence in him: whatsoeuer can be objected against me, I must of necessity be saued. For neither the iustice of the law, nor the gyltyes of my syn, nor the accusation of the Deuyl, nor wytnes of myne own conscience, shall be able to condemne me, so long as I depend vpon the promise of God. For there is now no condemnation

Ioel. 2.

Rom. 8.

J. 4.

tion

A comfortable Sermon of sayth,

tion to them that are in Christ Iesu. For what soeuer can be objected out of the word of God, how soeuer contrary at the first sight it may seeme to be, yet it is not in deede directly contrary to these & such lyke generall promises.

As these sayinges: They that are in Christ, Rom. 8. walke not after the flesh, but after the spirite: If Christ be in you, the body is dead vnto syn;

Gala. 5. They that are Christes, haue crucified the flesh with the lusts and concupiscence therof. It is manifest that these and such lyke places are not to be vnderstood of perfect innocencye free from all syn, but onely of such innocencye as is but inchoated and begun in this lyfe, and made perfect in the lyfe to come. Therfore if thou feelest in thy selfe with thy faith in God, an hatred of syn, and a desire of righteousness, which refraineth thee from much wickednes, & styrreth thee vp to some woorkes of vertue, although there remaine in thee the reliques of syn, yea a lust vnto syn, contrary to the spirit of God, which also breaketh out some tymes into actual syn: yet by the spirit of Christ that dwelleth in thee, thy body is dead vnto synne, thou hast crucified the flesh with the lusts and concupiscences therof, thou walkest in the spirit, & not in the flesh, and therfore according to Gods promise thou shalt be saued through thy Rom. 4 sayth: For thy syns and infirmities shall not be im-



in temptacions and afflictions.

be imputed vnto thee, but the righteousness of Christ shall be imputed to thee by fayth.

Let vs therfore admit nothing y may seme contrary to our assured confidence, which is groundred vpon the woord of God: for in the woord of God ther is nothing contrary to it, & whatsoeuer els doth wythstand it, is of no force to ouercome it. For heauen & earth shal passe, but the woord of God shal not passe. But let vs folow the fayth of this woman, whych though she had neuer so manye repulses, yet would she neuer be drinen away, vntyll she had obtayned her request: styll crying, Lord helpe me, as though she would say: thou maiest wel differ thy helpe, but thou canst not deny it me. Yet see what answer Christ maketh vnto her: It is not good (saith he) to take the Chyldrens bread, and call it to the whelpes, What an hard & vncurteous answer is thys? Not onely to deny her humble request, but also to accompt her no better the a Dog, & to tel her that it is no moze reason y she should obtaine her sute, then that bread should be taken from chyldzens mouthes, & geuen to a Dog.

What a great temptatiō was this: that he which onely hath the bread of lyfe to bestowe vpon all that he wil, doth compt her no moze worthy to haue part of it, then a Dog to eate y which is prouided for the sonnes of God. For  
seing

Mat. 24

A comfortable Sermon of faith,  
seing that God made a couenant wyth Abrah-  
ham & his seede, they onely wer the sonnes of  
God, and therfore those special graces & gifts  
of God that were appointed for them, were so  
proper vnto them, as who soeuer should make  
them common to the Gentils, should abolish  
the couenaunt of God. Christ therfore with  
all his benefites, was the bread appoynted to  
fæde the holy chyldzen of God, whych at that  
time were the Jewes onely. Al other nations  
of the world wer but prophane Dogs, & ther-  
fore not woorthy to be fed with that holy bread  
which was ordayned for Gods own chyldzen.  
Therfore this Heathen woman presuming to  
leape vpon the table of Gods chyldzen like an  
vnmannerlye Cur, deserued euen lyke a Cur  
Dog to be beaten downe, and whipped out of  
the house, rather then that the chyldrens bread  
should be taken from them, and cast vnto her:  
For so much is implied in y<sup>e</sup> words of Christ.  
For as it were not mete for him to take the  
Chyldzens bread, and cast it to Dogs, so she  
like an importunate Dog, ready to pull it out  
of their mouthes, deserued great punishment.  
Alas poore woman, how could she auoyd this  
temptation? And yet by force of fayth shee  
found meanes how to withstand this most eger  
assault, and in the end to obtaine the victo-  
ry. But here to beate downe the pryde of the  
flesh,



in temptacions and afflictions.

flesh, we are taught what we are al by nature and without Christ, even no better then Cur Dogs. For this which Christ sayth of Dogs, is ment of al the Gentiles & Heathen people, as we are all. Emperours, kings, noblemen, gentlemen, wisemen, valiant men, ritchmen, poore men, all Dogs without Christ. For although Man by his first creation was y most excellent of all creatures in the world, and in deede the sonne of God: yet by his fal & transgression, he is become the basest & the vilest, and no better then a Dog, except he be rayled vp and restozed by the benefit of our onely sauiour Jesus Christ. By this we see what merite or woorthynes we haue to pleade before God, and likewise what cause we haue to be proude among men. Which thing if all men would consider, that by kynde without Christ they are no better then Dogs, they woulde learn to make lesse of their painted sheathes, and moze to esteeme the benefit of Christ, by which they excel, if they finde them selues to be better by grace, then they are by nature.

But to returne to thys poore woman: Although she be called & accompted of Christ no better then a Dog, & that she wyllingly confesseth: yet she wyll not therfore geue ouer her sute, because her fayth could not be ouerthrowne by thys assault. For of faith procé  
deth

A comfortable Sermon of fayth,  
deth inuocation and earnest calling for Gods  
Rom. 10 helpe & saluation. For although the aunswer  
of Christ seemeth to take away all hope from  
the Gentiles, yet because she knewe that he  
was promised also to the Gentiles, she is cer-  
tainly perswaded that this promise must take  
effect, & that doth Christ him selfe partly sig-  
nify by these wordes which are rehearsed by  
Mark. 7 S. Marke: Let the Children be first satisfied.  
Wherby he sheweth that the first place was  
for the Jewes, which then were the children of  
God. But thys helpeth not her, because the  
time was not yet come in which the Gentils  
also should be made the children of God. And  
therfore she fleeth to an other refuge, & thus  
she answereth: Yea Lord, but yet the whelps  
eate of the crums that fall from their Lords table.

First by thys aunswer it appeareth howe  
much the certaintie of fayth doth differ from  
vayne & foolish importunitie of ignorant per-  
sons, which wyll be answered by no reason, &  
yet haue no reason to continue their sute. For  
this woman doth not here directly contrarie  
the wordes of Christ, but sheweth how the  
wordes of Christ may be true, and yet she ob-  
taine her request also. Therefore where as he  
had first said she was a Dog, she willingly con-  
fesseth it, that she was no better then a Dog,  
it is true Lord saith she, I am no better. Se-  
condly



in temptations and afflictions.

condly, wher as he had said : It is not good to take the Childrens bread, and cast it to Dogs, he confesseth that also, saying: Yea Lord it is true, neither wyl I presume further then the place of a Dog, & that is vnder the table. For although it is not conuenient that Dogs shuld be equal with their Maisters at the table, yet they are allowed to waight vnder the table, & to licke vp some few crumbs that fall frō their Maisters. I know Gods children are so liberally & plentifully feasted at Gods table, that some litle crumbs may fall from them, & they haue inough to satilfice them. No man in the world could deuise a more proper answer, to auoyde the obiection of Christ. For although the grace of God was peculiar vnto the nation of the Iewes, yet it was neuer so scantily & pinchingly poured vpon them, but that some drops might ouerflow vnto the Gentils. And although the bread was prepared accorpyng to Gods dispensation onely for the Childzen, yet it could not sparingly be parted among them, but some crumbs might fall from their table, vnto the Dogs that lay vnder & waighted for them. For Naaman the Syzian, the woman of Samaria, the Centurion, and some such other, were refreshed with some crumbs that fell from the table of the childzen of God the Israelites, euen at such tyme when God

G. j.

was

A comfortable Sermon of fayth,  
was knowen onely in Jewry, & Christ was  
proper vnto the Jewes. She graunteth ther-  
fore that Christ maye fulfill the office where-  
vnto he was called of God, namely to satisfie  
the Jewes with the bread ordained for them,  
and yet let some crumbs or chippings of the  
same fall downe to refresh her a poore whelpe  
that lay vnder the table.

Here also we may note the true humility &  
followeth this certayne perswasion of Gods  
mercy. This woman confesseth her selfe to be  
no better then a Dog, and yet she trusteth in  
the mercy of God. By this place also we may  
perceiue what horrible punishmēt the Jewes  
deserued at Gods hand, whych eyther negli-  
gently or disdainfully loathed those dainties  
of Gods table offered vnto them, which other  
poore wretches so greedely desired, and could  
be content euen with the crumbs that fel from  
their table. And we our selues also haue two  
matters here to consider: first the unspeake-  
able goodnes of God, which of our Dogs hath  
made vs his own childre by adoption: and of  
such as had no place in y<sup>e</sup> house of God, but of  
greatest fauour to lye vnder the table of his  
children, hauing conuerted vs from Dogs in-  
to his children, hath aduanced vs to sit at his  
own hye table with his Children, euen with  
Abraham, Isaac, and Jacob, as he sayth in the  
Gospel:



in temptacions and afflictions.

**Gospel:** Many shall come from all partes of the world, and syt down with Abraham, Isaac and Iacob in the kyngdome of heauen, when the children of the kingdome shal be cast out into vtter darknes, wher shalbe weeping and gnashing of teeth. The second thing that we haue here to consider is, that we being turned frō Dogs into Gods childe, do not retayne styl the nature of Dogs, that is, to returne againe to their filthy vomite, which they haue once cast out: y being extolled to such dignity that we are made partakers of Gods heauenly table, we do not behaue our selues vnreuerently, vnthankfully, vnholily, but as it becometh the children of God, the table of God, the presence of God, with al reuerence, obedience & thankfulness, to expresse the nature of Gods childe, vnto which honour we are called.

Math. 8.

2. Pet. 2.

We know the punishment of him which presumed to syt downe at the mariage feast without his wedding garment, he was pulled out by the cares, and thrust into vtter darknes, wher shalbe weeping & gnashing of teeth. And the same penaltie remaineth all hypocrites, which entruding them selues into the Church of God, neuer care for repentance, newnes of life, holynes & righteousness, wherunto we are called of God, & not to uncleannes & filthynes. Remember that whych was read in the fyrst

Mat. 22.

for

1. Thes. 4

G. y.

Lesson

# A comfortable Sermon of fayth,

Lesson this day at Morning praier, concerning  
 Esau, who because he was a prophane fellow,  
 that made no more accompt of hys birthright  
 (in whych was enclued all the hope of the  
 Church) but that he sold it for one messe of po-  
 tage, as the Apostle saith to the Hebrewes, he  
 was afterward depriued of the blessing, and  
 coulde not bee restored vnto it, although hee  
 sought it wyth teares. Remember also the  
 Jewes, who beyng compted the Childezen of  
 God, for the couenaunt that God made with  
 their fathers, because they did obstinately re-  
 fuse the grace when it was offered, & would  
 not beleue the promise whē it was exhibited,  
 they are broken of from the stocke of Israel, &  
 we that were straungers, & bzaunches of the  
 wylde olyue by kynde, are grafted into the  
 tre by fayth: But so, that if we fall frō fayth  
 (as S. Paule saith) God shall no more spare  
 vs, then he did spare them, yea we shall be bro-  
 ken of, & they grafted in againe. For God is  
 able to graffe them in againe. Let vs therfore  
 continue in faith, and shew forth the fruits of  
 faith, for by the fruits the tre shall be knowē.

Whereto we haue heard how the fayth of  
 this woman hath bene tryed to the vtter-  
 most, whiche hauyng thre repulses euen of  
 Christ himself, yet ceaseth not to put her trust  
 in him: Now let vs see what successe she han-



in temptacions and afflictions.

In the ende . Although she had neuer so many repulses and discouragements, yet because she continued still constant and unmoueable in faith, she departed not away confounded. She obtained her request, she enioyed the promise, that who soeuer putteth their trust in him, should not be confounded. Let vs therefore with inuincible courage of faith hold fast vpon Gods promises, and it is impossible that we shall misse of eternall saluation.

But some wyl peraduenture object, she sued here but for a temporall benefite, namely the recovery of her daughter, what pertayneth this to eternall saluation? I answer: Thys temporall benefite was to her a confirmation and assurance of euerlasting saluation, which she had conceived by faith. Which thing the answer of Christ playnly declarèth, who doth not onely graunt vnto this her faith the deliuerance of her daughter from the deuill, but generally what soeuer she would: O woman (sayth he) great is thy faith, be it vnto thee euen as thou wylt. First he commendeth the greatnes of her faith, by which he is overcome that he can no longer withhold his grace from her. Secondly he sayth, Be it vnto thee what soeuer thou wyllt. Who doubteth but that she woulde as well haue remission of her synnes, and assurance of eternall lyfe, as the health of her

A comfortable Sermon of faith,  
her daughter, & rather to? Therfore he sayth:  
Be it vnto thee euen as thou wylt. As though he  
would say, wyth this fayth thou mayest ob-  
taine whatsoeuer thou wilt. Let vs therfore  
bryng such a fayth to God, and we shall ob-  
taine whatsoeuer we wyl.

Mark. 9.

If it were true would some man say, that I  
might haue whatsoeuer I wold, I wold wish  
to haue this Church full of gold, or some such  
lyke matter. But ye must remember that  
Christ here speaketh of faith, which is grown-  
ded onely vpon Gods promises, and therefore  
whatsoeuer ye wyl aske by fayth that God  
hath promised, you shall obtayne. Moreouer,  
they that be endued with true faith wyl wish  
nothing that is contrary to Gods glory, and  
therefore there is no such bayne wishyng nor  
wouling with them. And therfore what soe-  
uer God hath promised vnto them, they make  
their full accompt to obtaine it: that which he  
hath not promised, they require but vnder con-  
dition, if it may stand with hys wyl, and the  
setting forth of his glory.

Wherefore as we are taught by thys ex-  
ample, let vs in all temptacions and afflictio-  
ns flee vnto the generall promises of God,  
with inuincible courage of faith. For there-  
of we shall be sure to preuayle in the ende,  
howsoeuer it please God to try our fayth in  
the



in temptacions and afflictions.

the meane time. For sayth doth not onely overcome the whole world, as S. John sayth, 1. Iohn. 5 which is in deede a noble victorie, but sayth preuaileth even with God him selfe: when he proueth and trieth vs by most great temptacions. Let vs therefore folow the faith and confidence of Jacob, when he wrestled wyth God: For by sayth wee wrestle wyth God when he proueth our sayth by temptation. Therefore as Jacob answered, when the Angell, which represented God that wrestled with him, required him to let him depart, because it waxed day: I wil not let thee go (quoth Gene. 22. he) before thou bleste me: So let vs boldely answer God when he wrestleth with vs, assailing our sayth by sundry temptacions, we wyl not let thee go before thou bleste vs. For this example hath God left in wytyng for our comfort, & by this example he hath commaunded vs by the Prophet Hosea to trust in Hose. 12. God. For Jacob by sayth had power wyth God, and had power ouer the Angel, and preuayled, whereby he was called Israel, that is, one that preuaileth with God. And we, if we be true Israelites, by sayth must preuaile with God. Therefore let vs not faynt in any temptacions, but rather (as S. James sayth) James. 1. let vs reioyce when we fall into sundry temptacions, knowing that the tryall of our faith

wo:

A comfortable Sermon of fayth,  
worketh patience, which if she haue her per-  
fect worke, we shall be perfect and sound, not  
faynting in any thyng.

**Psal. 123** Wherefore as temptations encrease, let vs  
encrease our confidence & prayers. Let vs say  
with the Prophet David: Euen as the eyes of  
seruantes looke vnto the hand of their May-  
sters, and as the eyes of a Mayden vnto the  
hand of her Maistres, so our eyes waight vpon  
the Lord our God vntyll he haue mercy vpon  
vs. Finally let vs follow this woman of Ca-  
naan, whose fayth could not be overcome by  
thre repulses, euen of Christ him selfe, but in  
the ende obtayned euen that she would. For  
God by tēptacion seeketh not our onerthrow,  
but our greater victoꝝ, that the tryall of our  
fayth which is much moze precious then gold  
(which though it be purged with fyre, yet pe-  
risheth not) might be at the last to our praise,  
**1. Pet. 1.** honour, & gloꝝ, at the appearing of our Lord  
Jesus Christ: To whom with the father  
and the holy Ghost be all honour,  
gloꝝ, power, and dominion  
both now and euer.

AMEN.

(:.)



